the "twice-born" castes are forbidden by the Laws of Manu to leave the country. It is the Hindu culture which sanctifies the land and makes it fit for dwelling in. The conception expanded with the geographical dispersion of Aryan culture till it included the whole continent. It found its ideal expression in the network of shrines and temples all over the country, which knit it into a cultural unit. This ideal unity of India was furthered by the institution of pilgrimage, which developed "the geographical sense in the people, which enables them to think and feel that India is not a mere congeries of geographical fragments, but a single though immense organism filled with the tide of one pulsating life from end to end" (R. K. Mookerji, *Nationalism in Hindu Culture).* This attitude to the country is not the nationalism of the European—^the Englishman's sense of the "storied past" of his little island nor the French-man's love of the material soil, of an extended space on the globe. It is the love of the land as a sacrament of a culture which it embodies.

In the eleventh and twelfth centuries A.D. the indigenous system of India was brought face to face with a system which it could not assimilate and with which it could not compromise. Islam brought to India the alien traditions of mid-Asia and its face was turned to Mecca. The Muslim invaders brought with them a concrete and historic faith which had had a distinguished past for three centuries before its introduction into India. They tended to regard India not as a home at first, but as a conquered country. It is true that in the south, Muslijn merchants had achieved an economic conquest to some extent and increased then-numbers peacefully by the conversion of the rejected of Hinduism, just as is happening in the case of the Christian Church to-day.

In the twelfth century, and up to the establishment of